On the Faithful Shepherd and the Bell-Weather: Saving the World from Slavery

The essential plot is that a group of people that are smarter than our own military have convinced the members of the military to enslave themselves (inextricably intertwine themselves) with evil inclinations and tendencies.

The military was 'tricked' and 'convinced' by the 'serpent' to involve itself (to roll itself, to surround itself, to roll up on itelf, to wind itself spirally, and to coil itself) into a 'knot' with improper inclinations that cause itself to be 'enslaved' and unable to leave the influence of their smarter 'slave-holder'.

Now, since the process has taken a deep root in our military's ability to perform its essential duties, the 'enslaved' evil inclinations are attetmpting to 'capture' members of their own country that they should otherwise be protecting from such an evil set of circumstances.

Unfortunately, while itself being enslaved to its own evil inclinatons on behalf of a smarter slave-holder, the enslaved is now attempting to grow its enslaved body to increase its own influence and thereby increase the influence of its smarter slaveholder in the world.

The solution is found in the expanded version of the Faithful Shepherd which is used by this qâbâl (H6951)(From H6950; assemblage (usually concretely): assembly, company, congregation, multitude) or qâhal (H6950)(A primary root; to convoke: assemble (selves) (together), gather (selves)(together)) to justify a reasoning or method to their persecutions.

(This qâbâl has been defined or mentioned elsewhere as a 'conglomerate' of evil people, intentions, forces, etc. that will through out, attack, or cancel, anything or anyone that is not 'going along' with its group-think mentality.)

Now for the expanded version of The Faithful Shepherd:

TLDR (Too Long, Didn't Read?): ''Being wise, [the Faithful Shepherd] gave unto the wolf the strongest and stoutest bell-weather' and 'while the wolf was bearing [the bell-weather] away, the shepherd hurried with his sheep to a place of safety, and then returning rescued the bell-weather from the wolf."

Moral Lessons: Be the strongest and stoutest of the flock so that you may be chosen to be the bell-weather, and if you are not chosen to be the bell-weather, then be the Faithful Shepherd so that you can help warn and save those around you so that they do not fall as victims to the evil intentions of the wolf.

A conversation between Simeon ben Yohai and Moses.

Elijah is a part of the conversation and the witnesses of the conversation are:

Abraham, Isaac, Jacob, David, Solomon, and God.

Ain Soph

אַיִן סוֹף

[H369] [H5491][H5490] (a-yin)(cowph) No end, infinite, limitless. No termination, no conclusion.

of Rabbi Abba that three meals must be eaten on the Sabbath Day, the first while it is yet night, and this is in honour of Shekinah; the second in honour of Him Who is the Ancient of Days; the third to the glory of Him Who is begotten of Wisdom and Understanding, according to the doctrine of the IDRAS. By these meals are the people of Israel set apart from the pagan nations, and those who neglect them shall have no part in the Sacred Palace where dwell the Living Creatures.[1] It is added hereto that the Sabbath is the Name of the Holy One, which explains why the elect who observe it carry titles of admission to the presence of those angels who are in its image and likeness. We shall discern also a certain sequence of symbolism when it is said elsewhere that the Sabbath is a day favourable to the study of the Hidden Law, for that which belongs to the Name belongs also to the Law[2]: it is under such auspices that the seventy modes of interpreting Holy Writ are revealed to initiates.[3] The last word on the subject tells us that whosoever observes the Sabbath fulfils the whole Law, from which point of view it might be said that its yoke is easy and its burden light.

It remains to say, on the authority of Wolf at its value, that William Postel is reported to have rendered the BAHIR into Latin; but, if so, I can find no record that the version was ever printed, nor is there any indication of its whereabouts in manuscript form.

VII.—THE FAITHFUL SHEPHERD

The Zoharistic treatise bearing this title records conversations between Simeon ben Yohai and Moses, who appeared to the great light of Kabbalism and gave him many instructions and revelations. Elijah took part in the conference, and the witnesses included not only Abraham, Isaac, Jacob, Aaron, David and Solomon, but God Himself. This indicates that in spite of the exalted doctrine concerning AIN SOPH, the ZOHAR recurs occasionally to the same anthropomorphic conceptions that are found in the Talmud. Ginsburg says: "The chief object of this portion is to shew the twofold and allegorical import of the Mosaic commandments

[1] Z., II, 88a, 88b; III, 360, 361.
[2] "The Law is the Name of the Holy One."—*Ib.*, II, 90b; III, 366.
[3] *Ib.*, II, 89a; III, 362.

The Faithful Shepherd is, by far, the longest of the supplemental texts that are brought into the 'Zohar' - and its text is distributed across the 'Zohar' in portions.

The Faithful Shepherd is important because it expresses the vicarious atonement (atonement for the entire people through one person) of the Messiah.

The Faithful Shepherd shows two phases of suffering: 1) the general suffering of an entire generation; and 2) the individual suffering of a particular individual.

The general message is that when everyone is suffering from some evil, one of them is personally afflicted with this evil so that the other members of the whole body can be saved.

Hence, the Messiah suffers vicariously through the sins of everyone around him so that the people of the surrounding community can save themselves and/or be saved by the shepherd.

and prohibitions, as well as of the Rabbinical injunctions and religious practices which obtained in the course of time." THE FAITHFUL SHEPHERD is longest by far of all the supplementary texts which have been brought into the ZOHAR proper, and it has been shewn where and how the various portions have been distributed in the codex followed by the French translator. It may be added now that they are dispersed through the Cremona edition in the following order: Part I., col. 98, 104, 126, 207, 211, 214, 247, 322, 343, 346, 378, 483; Part II., col. 72, 100, 106, 165, 203, 281, 328; Part III., col. 1, 26, 32, 42, 45, 47, 56, 57, 79, 101, 122, 134, 144, 147, 171, 187, 209, 214, 218, 233, 235, 277, 289, 329, 332, 339, 343, 394, 400, 404, 408, 413, 422, 429, 430, 431, 432, 433, 434, 447, 451, 456, 457, 458, 459, 460, 461, 466, 468, 472, 519, 534. As regards their authenticity, Franck classes these excerpts along with those of the BAHIR, but, as in that instance so in this, he gives no account of his suspicions, which may be taken, however, to follow from a personal conviction that much of the ZOHAR is really attributable to the period of Simeon ben Yohai and the disciples who came after him. In either case, the DISCOURSE OF THE FAITHFUL SHEPHERD is important to our purpose in several respects. Its views on vicarious atonement and on the Messiah to come will enable us to appreciate its contribution—if any—to the profound Salvation mythos; some of its moral teachings will illustrate its ethical position; its references to the Shekinah will cast light on this *Theosophia magna* of Kabbalism; while its speculations on angels and demons might shew the Zoharistic foundation for the later system of pneumatology which was developed by Isaac de Loria. They are reserved, however, for consideration at their place in later sections.

The discourse introduces two phases of vicarious atonement, the first of which is effected through the sufferings of just men in a general sense, or in the aggregate.

"When the righteous are afflicted by disease or other sufferings in atonement for the sins of the world, it is so ordered that all the sinners of their generation may obtain redemption. How is this demonstrated? By every member of the physical body. When all these are suffering through some evil disease, one of them is afflicted [*i.e.*, by the instrument of the leech] so that the others may recover. Which member? The arm. It is chastised by the blood being drawn

As the story continues, notice
that the Messiah is not, necessarily, the Faithful Shepherd, but instead, is the most-appropriate to fend off the evil force that is causing harm to the rest of the flock.

When the Holy Blessed One (Unity) wills that the health of the world should be corrected or saved, the Unity afflicts one person in order that the rest can move to safety.

Here, we see that the entire unity of the people is being afflicted by an evil that the unity of the people has decided must be removed, or from which the unity of the people must be freed.

One person, exemplified in the Bible by the story of Job (and obviously Jesus), is chosen by the Faithful Shepherd to save the generation of the flock.

'Being wise, [the Faithful Shepherd] gave unto the wolf the strongest and stoutest bell-weather' and 'while the wolf was bearing [the bell-weather] away, the shepherd hurried with his sheep to a place of safety, and then returning rescued the bell-weather from the wolf.'

' . . . when such [a bell-weather] is strong like Jacob, it is said: A man wrestled with him.'

from it, which ensures healing in all other members of the body. It is in like manner with the children of the world; the members are in relation with each other even as those of the body. When the Holy Blessed One willeth the health of the world, He afflicts a just man therein with pain and sickness and heals the rest through him. How is this shewn? It is written: But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him, and with His stripes we are healed (Isa. liii. 5). 'By his stripes,' as by the bruises [incisions] made in bleeding the arm, are we healed, that is, recovery is insured to us as members of one body." [1]

Here, it will be said, the Kabbalah recognises the great and fruitful doctrine of the solidarity of humanity. We may register full agreement: it is one of those instances wherein Jewish Theosophy has forestalled some modern ideas. But if we take the illustration which it gives, we shall see that it is fantastic in character; the affliction of a diseased rabbi does not as a fact benefit his neighbour physically, and only on the most arbitrary hypothesis can we suppose that the patience with which he may suffer will reflect credit on any one but himself and on those in his immediate circle, who may profit by a bright example. Let us glance, however, at a more particular illustration which follows in the text immediately.

"This is also exemplified in the history of Job. For the Holy Blessed One, seeing that the entire foundation was sinful, and how Satan appeared to accuse them, said unto Him: 'Hast thou considered my servant Job, that there is none like him in the earth' (Job i. 8), 'to save his generation through him?' This may be illustrated by the parable of a shepherd who beheld a wolf approaching to rend his sheep and destroy them. What did this shepherd? Being wise, he gave unto the wolf the strongest and stoutest bell-wether, even that which the flock was accustomed to follow, and while the wolf was bearing it away, the shepherd hurried with his sheep to a place of safety, and then returning rescued the bell-wether from the wolf. So does the Holy Blessed One deal with a generation: He surrenders a righteous man into the power of the accuser for the salvation of the generation through him. But when such an one is strong like Jacob, it is said: A man

[1] Zohar, Cremona ed., part iii. fol. 101*a*.

‘Satan will be unable to prevail, . . . for the righteous man, chosen by the Holy Blessed One (Unity), is too strong for the evil one and bears the most cruel afflictions willingly for the redemption of his generation.’

‘[The bell-weather] is held as their savior, and the Holy Blessed One (Unity) constitutes [the bell-weather] shepherd over all the flock, to feed them in this world and to rule over them in the world to come.’

wrestled with him (Gen. xxxii. 24). But he (Satan) will be unable to prevail, and in the end he will supplicate the righteous man to release him (*Ibid.* 26), for the righteous man, chosen by the Holy Blessed One, is too strong for the evil one and bears the most cruel afflictions willingly for the redemption of his generation; whence also he is held as their saviour, and the Holy Blessed One constitutes him shepherd over all the flock, to feed them in this world and to rule over them in the world to come." [1]

The clumsy and inadequate parable which thus represents the Almighty flying from Satan as the shepherd flies from a wolf, and in accordance with which the just man is at first compared to a bell-wether and afterwards to the shepherd of a flock, is something more than a literary failure. Theologians have, I believe, found some trouble in locating the accuser of Job, and it is perhaps most accurate to say with the poet that "He, too, is God's minister"; but the Zoharic commentary on Job makes Satan in most respects a match for the Almighty, Who must have recourse to a stratagem in order to save His people. The Kabbalah on the problem of evil is therefore, in this place, neither illuminating nor reassuring: it is, in fact, no better than childish. "The ancient pillars of the world [the intellectual luminaries of Israel] differ," says the same disquisition, as to the nationality of Job. One affirms that he was a righteous Gentile who was chastised for the atonement of the world. At a certain time R. Hammarumnah met the prophet Elijah and said to him: How is it to be understood that the righteous man suffers while the wicked one has joy of his life? He answered, saying: The just man of few sins receives his punishment for these in this world, and hence it is that he suffers here; but the man whose sins are many, while his good deeds are few, receives recompense for the latter in this world and hence has the joy of life." [2]

In this instance the Kabbalah offers an explanation which, however manifestly crude, is in close correspondence with findings of Latin Theology. The latter goes even further, and affirms that not only the sporadic good actions of those who

[1] Z., Cremona ed., part ii. fol. 100*b*.
[2] Z., Cremona ed., part ii. fol. 106*b*. Compare the Mantua edition, I, 6, 8, where it is said that the pure man is in himself a true sacrifice and that the just are the expiation of the universe.

‘Those who are oppressed with sin need a change of place, a change of name, and a change in their actions . . .’

‘The Christian Theosophist might develop the significance of this quotation with the new name of the Apocalypse, the new name received in confirmation, ordination and the monastic and conventional life.’

are wicked habitually but all natural goodness can find their reward only in this world. The Kabbalah is disfigured seldom by methodised enormities of this kind. There are times also in which it loses its grotesqueness for a moment, and by some not unhappy reference to Scripture illustrates an elementary spiritual truth, as, for example, concerning the change necessary to sinners.

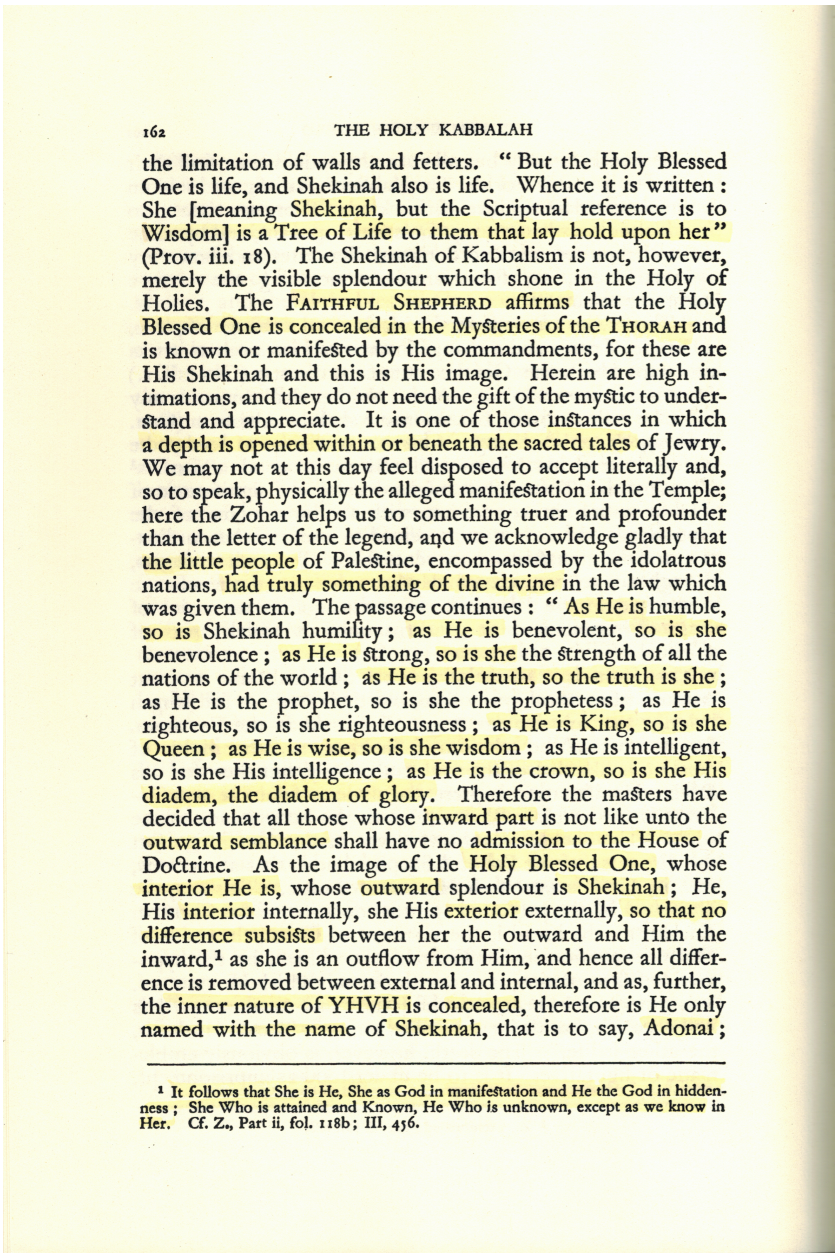
“ Those who are oppressed with sin need a change of place, a change of name and a change in their actions, even as it was said unto Abraham : Get thee out of thy country (Gen. xii. 1.) Here is a change of place. And : Neither shall thy name any more be called Abram, but thy name shall be Abraham (Gen. xvii. 5). Here is a change of name. A change of deeds : he changed from his former evil actions to good actions.” [1] The Christian Theosophist might develop the significance of this quotation in connection with the new name of the Apocalypse, the new name received in confirmation, ordination and the monastic and conventual life. But such analogies, though suggestive, are of slender value ; and the change mentioned in the FAITHFUL SHEPHERD offers no point of mystical importance : it concerns only an initial aspect of spiritual life.

The Zoharistic speculations on Shekinah are a great treasury of mystical symbolism, but their study at full length belongs to a much later stage. It is said in the FAITHFUL SHEPHERD that the relation of Shekinah to other lights of creation is like that of the soul to the body, but she—for this Divine Manifestation is presented under a feminine aspect—“ stands to the Holy Blessed One as the body stands to the soul.” The Shekinah is the vestment of the Almighty. But the discourse of the Faithful Shepherd adds that all are one, that is, God is one with His manifestation. This may be illustrated by the profound spiritual doctrine of the Christian Eucharist : the bread is the vestment of Christ, the mode of His manifestation in His Church ; but Christ, by the hypothesis of the doctrine, is one with the veil which He assumes. It is otherwise in man, says the FAITHFUL SHEPHERD. “ His body is earth, but the soul is called reason. The one is death, the other is life.” The death, however, is obviously emblematic or figurative. It is to be understood as imprisonment,

[1] Z., Cremona ed., part ii. fol. 98*b*.

‘Wisdom is a Tree of Life to them that lay hold upon her.’

‘The Faithful Shepherd affirms that the Holy Blessed One (Unity) is concealed in the Mysteries of the **Thorah** and is known or manifested by the commandments.’



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the limitation of walls and fetters. “ But the Holy Blessed One is life, and Shekinah also is life. Whence it is written : She [meaning Shekinah, but the Scriptual reference is to Wisdom] is a Tree of Life to them that lay hold upon her” (Prov. iii. 18). The Shekinah of Kabbalism is not, however, merely the visible splendour which shone in the Holy of Holies. The Faithful Shepherd affirms that the Holy Blessed One is concealed in the Mysteries of the Thorah and is known or manifested by the commandments, for these are His Shekinah and this is His image. Herein are high intimations, and they do not need the gift of the mystic to understand and appreciate. It is one of those instances in which a depth is opened within or beneath the sacred tales of Jewry. We may not at this day feel disposed to accept literally and, so to speak, physically the alleged manifestation in the Temple; here the Zohar helps us to something truer and profounder than the letter of the legend, and we acknowledge gladly that the little people of Palestine, encompassed by the idolatrous nations, had truly something of the divine in the law which was given them. The passage continues : “ As He is humble, so is Shekinah humility ; as He is benevolent, so is she benevolence ; as He is strong, so is she the strength of all the nations of the world ; as He is the truth, so the truth is she ; as He is the prophet, so is she the prophetess ; as He is righteous, so is she righteousness ; as He is King, so is she Queen ; as He is wise, so is she wisdom ; as He is intelligent, so is she His intelligence ; as He is the crown, so is she His diadem, the diadem of glory. Therefore the masters have decided that all those whose inward part is not like unto the outward semblance shall have no admission to the House of Doctrine. As the image of the Holy Blessed One, whose interior He is, whose outward splendour is Shekinah ; He, His interior internally, she His exterior externally, so that no difference subsists between her the outward and Him the inward,[1] as she is an outflow from Him, and hence all difference is removed between external and internal, and as, further, the inner nature of YHVH is concealed, therefore is He only named with the name of Shekinah, that is to say, Adonai ;

[1] It follows that She is He, She as God in manifestation and He the God in hiddenness ; She Who is attained and Known, He Who is unknown, except as we know in Her. Cf. Z., Part ii, fol. 118b ; III, 456.

Θύρα thura

(G2374)(Apparently a primary word [compare ‘door’]; a portal or entrance (the opening or the closure, literally or figuratively): door, gate.)

θυρωρός
thyrōros

(G2377)(a doorkeeper, gatekeeper From thura and ouros (a watcher); a gate- warden -- that kept the door, porter.)

John 10 Chapter 10

The Good Shepherd. 1 [a]**“Amen, amen, I say to you, whoever does not enter** a sheepfold[b] **through the gate** but climbs over elsewhere **is a thief and a robber**. 2 But **whoever enters through the gate is the shepherd** of the sheep. 3 **The gatekeeper opens it** for him, and **the sheep hear his voice**, as **he calls his own sheep by name and leads them out**. 4 [c]When he has driven out all his own, **he walks ahead of them**, and **the sheep follow him**, because **they recognize his voice**. 5 But **they will not follow a stranger**; they will run away from him, because they do not recognize the voice of strangers.” 6 Although Jesus used this figure of speech,[d] they did not realize what he was trying to tell them.

7 [e]So **Jesus said again**, “**Amen, amen, I say to you**, **I am the gate for the sheep**. 8 [f]**All who came [before me] are thieves and robbers**, but the sheep did not listen to them. 9 **I am the gate. Whoever enters through me will be saved**, and will come in and go out and find pasture. 10 A thief comes only to steal and slaughter and destroy; **I came so that they might have life and have it more abundantly**. 11 **I am the good shepherd**

‘Not as I am written am I read.’

‘The connection instituted . . . in the light of the alleged unity of God and the vestment which conceals Him, suggests the identity of the divine and the universe.’

hence the Masters tell us on the part of the Holy One: Not as I am written [YHVH] am I read.” [1]

The connection instituted between Shekinah and MALKUTH, in the light of the alleged unity of God and the vestment which conceals Him, suggests the identity of the divine and the universe; but it is only in the sense of immanence. The Kabbalah, in its great moments, knows that all things are One and even that the One is All; but at others it is in some respects the very opposite of pantheism.

Our quotations must close with two references to angels and demons in the FAITHFUL SHEPHERD. The first concerns the great Presence-Angel Metatron, who—in this text—is the sole occupant of the Briatic world, as the supernal Adam is of that of ATZILUTH. He is the garment of Shaddai. According to some his form is that of a boy, while others ascribe to this angel a female aspect. This shews a connection with Shekinah, and indeed Metatron, with the difference of an added letter, signifies the cohabiting glory.[2] There are secondly certain reveries concerning Samael, or Satan, and his wife Lilith. The first was once a servant of the Holy Blessed One and the second a maid of Matroneetha.[3] Their ultimate destruction is hinted; but meanwhile Lilith is the devastation of the world and the lash in the hands of the Holy Blessed One to strike the guilty. So she, too, is God’s minister.

VIII.—HIDDEN THINGS OF THE LAW

The extant fragments of this tract were tabulated by Rosenroth as follows in the Cremona edition of the ZOHAR: Part I., col. 221, 258, 262, 370.[4] Part II., col. 250. Dr. Ginsburg discovered others in the Amsterdam codex, to which his references are made. The words SITHRE THORAH signify SECRET DOCTRINE, otherwise, Mysteries of the Law and its Hidden Things. The title belongs, therefore, to the Tradition at large rather than to a single text which claims to treat thereof. The tract itself has no history outside the ZOHAR, and it does not seem that a line of it is extant elsewhere. A note of the French editors affirms it to be demonstrably

[1] Z., Cremona ed., part ii. fol. 106*a*. Myer, PHILOSOPHY OF IBN GEBIROL, p. 341.
[2] ZOHAR, part iii. fol. 106*b*.
[3] Z., Cremona ed., part iii. fol. 134*b*.
[4] In the French paraphrase see II, 720–734; III, 328 *et seq.*, 367–373.